

# THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, SEPT. 20, 1906.

NEW SERIES VOL. VIII. NO. 38.

## GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

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The Reformed church (German) in America has four theological seminaries within the borders of one State—Pennsylvania. The four schools combined will graduate about seventeen men next year. Inasmuch as the number of candidates declines and the difficulty of maintaining adequate income increases, it is not surprising to learn that there is talk of combination between competing seminaries.—Congregationalist.

The two reasons why friendship is often so unreliable and fails you at the vital point is the wicked appeal of self-interest and the cowardly intimidation of the majority. On this account many a battle for truth and righteousness has seemed to be lost, and many a good man and good woman is crowded out, maligned, defamed and crushed. But mark you, there is a just God above, who even marks the sparrow's fall. "He will avenge his own elect."

The Christian Advocate says, "the length of a sermon ought to depend on its depth and breadth," which doubtless is measurably correct, but is not the last word by a whole ten-acre lot. The sermon exploiter who does not have respect to the length of time some whimsical old body's corns will bear the pressure of their Sunday shoes is in danger not only of "the council" and "the judgment," but of being summarily fired out of synagogue.

The new Sunday observance law of France, which secures for the working classes one day's rest in seven, went into effect on the first Lord's day in September. Of course, it is urged that such a law is "an infringement of personal liberty," but it is not probable that there will be any general opposition. We have good Sunday laws. They only need maintenance and enforcement in all their integrity. Men have a right to the one day's rest in seven which the divine law prescribes. The best laws are the worst when not enforced.

"Nowhere do the Scriptures teach that an individual seeking salvation shall be applied to any element employed in the ordinances of the Gospel. The uniform sense of the word is that the element must be applied to the individual."

This is the New Orleans Christian Advocate's dodge to get rid of immersion as baptism. But isn't it a corker? If it means anything under the sun it teaches baptismal salvation outright as plain as light. Who so blind as he who will not see? "If the blind lead the blind they will both fall into the ditch." A sad predicament for a would-be teacher of truth.

William II, Emperor of Germany, gives no recognition to Baptists, has never acknowledged a telegram of congratulations from them, nor answered an address always sent by the Baptist triennial conference. It is claimed that his silence is due to his adviser in religious things, and hoped that things may change when Minister Studt goes. Baptists of England hope that the Emperor will receive a Baptist deputation in audience during the Baptist Congress in Berlin in 1908. Many German Baptists think that a visit of the Emperor to America would bring about a change of his opinion of Baptists.

It is said that under the influence of commissioners sent to Europe and to this country during the past year, Tsai-T'ien, Emperor of China, with the approval of the Empress Dowager and the great reforming viceroys, will issue an edict announcing that a constitution will be framed and promulgated when the people are prepared to use it. This change from autocracy to democracy is proposed, the edict says, because "the laws and political system of China have become antiquated," and the country "is always in trouble" in its intercourse with the nations.

The report of the United States Commissioner of Education is full of interesting statistics. There are 18,000,000 enrolled pupils in public and private schools and colleges. The amount spent for them is "almost equal to one half the cost of the National Government." There are 118,000 higher institutions and professional schools, with 17,599 men and 4,267 women teachers. Manual training is given in more than two-thirds of the public schools of cities having a population of 8,000 or more, and 172 new schools for training nurses were established last year. The number of nurse pupils has doubled every five years during the last quarter of a century.

The enormous sum of \$3,000,000 or more is said to have been wagered on the horse races at Saratoga during twenty-two days of a recent meet. As usual, it is significantly added, the public is a big loser, not more than 10 per cent. of the outsiders winning anything. We have no sympathy to waste on those who gamble and lose; but is it not a crying shame that the great State of New York allows such transparent swindling to be carried on under the sanction of its laws? The respectable people of the State should insist that the unconstitutional law permitting it be repealed at the next session of the Legislature.—Examiner.

It is said that the 2,000 Mohammedans in London "have decided to erect a handsome mosque, probably in Bayswater Road, facing Hyde Park, with an enormous gilt dome and a graceful minaret."

The Christian cannot well reflect the rays of the sun of righteousness when his face is all tarnished and besmeared with the soot of false or flimsy excuses, when he can go anywhere else on every other day. Nor can he let his light shine before men when his reflector is stained and blurred with the pitiful plea of hard times and "home charity" while the Master's cause is languishing on account of his neglect, and loudly calling for help.

There are people in the world, and some of them are in high places in religious connections, who seem to think themselves specially favored of heaven, because they have grown rich by robbery and roguery, and yet have escaped the penalty of the law for criminality. But "let him that thinketh he standeth take heed lest he fall." For many will say in that day: "Lord, Lord, have we not prophesied in thy name . . . but then will I profess unto them, depart."

For Christian men and brethren to refuse to speak to each other when they meet, either in public or private places on account of some trivial disagreement, (and there are really no others), or even some fugitive affront, is too unchristlike to be respectable in the average Christian. It is the mark of a gentleman to be courteous even to those whom he may not admire. How much more ought a Christian to be polite even to those whom he may for any reason dislike!

The Argus says that native Baptists in Burmah gave last year to the cause of Christ \$22,616, and 8,825 baptisms were reported.

The Bible chair in our college is on a par with other departments, and it counts for degrees. Dr. Mullins' "Why is Christianity True?" has been adopted as a text-book.

It is announced that President P. T. Hale will leave the Southwestern Baptist University and become corresponding secretary of the Kentucky Educational Society.



# SHINING AS THE STARS.

The beautiful text found in Daniel 12:3, "And they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever," has been often quoted in sermons for the comfort and encouragement of those engaged in soul winning, the last clause especially as referring to those engaged in turning many to righteousness. A recent writer who understands the original Hebrew of the text, I judge, says that the original conveys a different meaning from that. He says it does not mean that those that do the turning shall shine as the stars, but those themselves that turn to righteousness, which will be many, shall shine as the stars forever. Whether this writer is correct or not in his rendering of that text, it certainly is in accord with New Testament teaching on that subject. Our Lord teaches that it is faithfulness, not success, that will be rewarded with the "well done" in the great day of rewards. The results of faithfulness are not mentioned as the ground of the reward, but faithfulness itself. I leave the thought just here, though it could be pursued at great length in support of the thought last suggested. Let us be faithful, beloved, for the Master commands, and demands it. "Be thou faithful unto death and I will give thee a crown of life."

## THE FASTING OF HEART ANGUISH.

Immediately after our Lord's transfiguration he met the demons out of the child of the anxious father, which the nine disciples had tried to do but failed, and being asked why they could not cast him out our Lord said: "Howbeit this kind goeth not out but by prayer and fasting." A minister had in a sermon I heard that the fasting of the text was not self-appointed but the effect of great heart anguish which takes away appetite for food—and applying the thought to a Christian's anxiety for the salvation of souls, said that when a Christian gets the salvation of a lost soul on his heart to that extent that the anguish of his heart for his salvation is so intense that it takes away all desire for food so that he eats not but fasts and prays, the conversion of that sinner is sure. Whether the preacher was right or not in his interpretation of that text, I am confident that such fasting and praying will bring an answer from God. By the way, what about fasting? While there is no scripture demand for its observance, does not scripture teach and encourage it? Then there is a reason for it, and of course good to the soul must result from it. I think, beloved, that we sometimes need to fast. Don't you?

## LIVING TOO LONG.

In the course of a conversation between several brethren at the convention at Starkville some years ago, one brother remarked that some men live too long. The writer asked him to explain, which he did by citing the case of Demas, of New Testament times. "Demas hath forsaken me, having loved this present world." Now said the brother, if Demas had died before forsaking Paul and fixing his love upon this present world, how much better it would have been for Demas, and then went on to cite the other brethren of our own times who had (after years of usefulness)

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gone wrong before they died. Yes, said he, "some men live too long." Now will some brother arise and explain why if this brother was right, do some men live too long, or if he was wrong—then point out the wrong. Don't all speak at once.

## REFRESHING NEWS.

Revivals, revivals all over the land. Souls, precious souls are flocking to Jesus, like doves to their windows. There is continuous joy in the presence of the angels in heaven. Let there be continuous rejoicing in the tabernacle of the righteous on earth.

O. D. BOWEN.

Handsboro, Miss.

## Sunflower Association.

This body met with the Gunnison church Sept. 4, and closed the 6th. There was a fairly good attendance, all things considered. Besides the messengers from the churches, we were favored with the presence of our efficient and aggressive State Secretary of Missions, Bro. Rowe, and our superb college president, W. T. Lowrey, and Bro. Lucas, the worthy representative of The Baptist Record. These brethren added much to our councils and to the inspiration of the meetings.

The reports sent up by the churches showed evidence of the leading of our God during the past year. We are weak in numbers and on every hand the conditions are against us; but we are going forward. There is much destitution at our doors, yet the year's record and the testimony of the brethren indicate that our eyes are upon the ends of the earth as well. You must go elsewhere than to the Sunflower Association to find a people of narrow sympathies.

But a little discussion along the line of local needs led to a definite step looking to the strengthening of our stakes. A resolution was adopted expressing the desire of the body to co-operate with Deer Creek Association and the State Board in the employment of an evangelist for the delta, and to this end a committee was appointed to present the matter before each of those bodies with the proposition on our part to pay one-fourth of his salary. The right man equipped with a good tent (a few of us would secure the tent) could do a much-needed work throughout this section.

Upon the whole we had a profitable meeting. The oneness of purpose among the brethren to have the victory in the delta is encouraging. We meet next year with Enon church at Sumner.

R. C. BLAIRLOCK.

Gunnison, Sept. 12, 1906.

Dear Record:

Our meeting at Sandersville began on the first Sunday in August. Bro. L. G. Gates came Monday night, at which time Bro. W. M. Bostick was ordained to the gospel ministry. Bro. B. had been conducting a series of meetings in the country near by, at which there were a number of conversions. From the popularity and success of Bro. Bostick in his home church and the surrounding community as well, and adding to this his native talent and purpose to prepare himself for the ministry, we predict for him a bright and successful future. The congregations at Sandersville were large from the beginning to the end of our meeting. Bro. Gates remained through Friday night. His sermons were unusually strong and appropriate; the law and gospel were both pressed home with great power. The community received a great impetus during this meeting to put down blind tigers and other forms of lawlessness. As a result of our meeting 16 were added by baptism and 1 by letter. The church and community also were greatly strengthened for greater moral and spiritual efficiency.

At Estabuchie we began a series of meetings on the third Sunday in August. Bro. M. O. Patterson was with us there, much to the joy of the church, since they were so highly pleased with him and his preaching a year ago. This meeting was of unusual interest from the beginning to the end. Congregations were large, the preaching of a high grade and appropriate and the music inspiring. The result of the meeting was 11 by baptism and four by letter. The ladies of Estabuchie have recently papered the church and painted it inside and out. So the little church stands a thing of beauty and may it be a joy forever.

Bro. Patterson is to be with us at Ellisville. He was with us last year, greatly to the delight of all. We are hopeful of a good meeting now. This will begin next Sunday. I ask an interest in the prayers of all good people for God's rich blessings upon us.

Our school opens next Monday. Our church will suffer the loss of Prof. Goode Montgomery and his wife. Bro. M. was one of our very best members. Our loss will be Hazlehurst's gain. He being quite young has before him a flattering life of usefulness. The recent drought has seriously injured our cotton crop in this locality, but corn and other cereals will yield an abundant harvest.

Best wishes, etc.,

A. P. PUGH.

Ellisville, Miss., Sept. 7, 1906.

## Meetings.

I have the pleasure to report good revival meetings at my two churches in Chickasaw Association. Philadelphia received 21 by baptism, 3 by restoration and 1 by letter. Spring Hill received 29 by baptism and 2 by letter.

Rev. W. E. Neill of Mineral Wells, Tex., did all the preaching in these meetings.

I have resigned this work to move to Mobile, Ala., but still expect to work in Mississippi on the M. J. & K. C. railroad. Please change your visits to me from Blue Mountain to Mobile.

Fraternally,

J. D. ANDERSON,

Sept. 3, 1906.

## Some Meetings.

### MISSION CHURCH.

B. G. Haman, Pastor.

The writer had the pleasure of preaching in this meeting from Saturday before the 4th Sunday in July till the following Sunday morning service. The pastor continued it till the next Sunday. Results: Grievous alienations cured, three excluded, two for immoral living and one for refusal to be reconciled to a brother member and non-attendance on worship; ten or twelve young men, heads of families, began family worship and more than that number began to lead in public prayer; eight additions—five by baptism (one from the Methodists); substantial remembrance of the visiting preacher; and the church considering the

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matter of moving up to half time.

### MT. PISGAH CHURCH.

The meeting here embraced from the 5th Sunday in July till the following Friday night. Bro. Hendon Harris of Jackson did the preaching. Four were baptized, and a prayer-meeting and Sunday school were organized.

### FANNIN CHURCH.

Bro. W. J. Derrick did most of the preaching here. The church was somewhat revived and Bro. Derrick secured \$123.50 for new buildings at Mississippi College.

### SALEM CHURCH.

Bro. W. F. Yarbrough did all the preaching except at one service, for nearly a week. Four were baptized and the church much revived.

### OAKDALE CHURCH.

For nearly a week Bro. S. P. Morris, a Seminary student, did the preaching. Church much revived and eight or ten of the members publicly vowed that they would, Providence permitting, constantly attend the prayer-meeting as long as they live. This means an evergreen prayer-meeting; 3 added by letter. God be praised.

P. A. HAMAN.

Learned, Miss., Sept. 4, 1906.

## Some Meetings.

Responding to an invitation by Bentley church, in Calhoun county, I was with them on the first Sunday in August to assist their pastor in a meeting from that time. The pastor being sick, the work all fell on me. I did the preaching day and night as God gave me power through the Spirit till Friday night. The church did their part well, many of the brethren talking and leading prayer during the prayer services, which were held for 40 minutes before the preaching services. The visible results were 16 additions to the church, 6 by baptism.

It was then my pleasure to attend the meeting of my home church at Hohenlinden (one of the churches of which I am pastor postponing her meeting that I might enjoy this privilege). In this meeting our beloved Bro. J. L. Phelps of Eupora, preached the gospel with power, claiming the attention of all, even the merchants for the first time closed their business to attend the services. The results was 3 by letter and 9 for baptism, of which two were my own dear children.

Then on the fourth Sunday in August I began a meeting at County Line church, and a dear old place is this to me, for I was reared in this community and was baptized into the church there. Here I did the preaching, two sermons a day, from Sunday till Thursday night. The Spirit was with us in power. So bountifully did God measure the Spirit to us that some lay brethren would stand up in prayer service and exhort sinners to repentance and the exhortations were given power and many were brought to repentance. The result was I led 13 into baptismal waters and buried them with Christ in baptism. Among these were three fathers and one mother.

Again at College Hill church, in Chickasaw county, I began a meeting on the first Sunday in September. Here God's blessings were poured out upon us as is always the case when God's children go to him in the name of Jesus confiding in him with unwavering faith. This the church at College Hill did and we had seasons of rejoicing and on last Sunday I baptized five noble young men into the fellowship of the church.

I am constrained to say, "Bless the Lord oh, my soul, all that is within me bless His Holy name", for it is to Him all glory and honor is due for the work done in the name of Lord Jesus. My pastorate is with County Line and College Hill churches.

Truly,

T. N. MOODY.

Hohenlinden, Miss.

## Some Meetings.

### SILVER CITY.

It was my pleasure to assist Pastor Murphy in a meeting at Silver City the fourth Sunday in May.

Silver City is a delightful place to labor. This church is composed of some of the noblest people in Mississippi. All expressed a determination to do larger things for the Lord. Bro. Murphy is one of the finest characters our country affords. It is a real pleasure to labor with him. He expects to enter Mississippi College and take a course and then go to the Seminary.

May the riches of God's grace rest with this noble church.

### LIBERTY.

Saturday before the fourth Sunday in July the meeting began here, the pastor doing the preaching until Tuesday night, at which time Bro. W. P. Price of Jackson came and labored with us night and day.

Twenty-three were added to the church, 17 for baptism and 6 by letter.

Price needs no commendation, but I desire to add a word of testimony with many others that he is a great preacher.

I want to say here that Liberty is the finest place known to the writer. The Lord has blessed the work here this year, consequently the pastor is happy.

### PINOLA.

The second Sunday in August the writer began a meeting with Bro. J. M. Cook, at Pinola, Miss. This is a young church in a new town on the G. & S. I. railroad.

I have never been in a meeting that gave me more pleasure. The people were kind and considerate and the pastor was so loving and unselfish.

Bro. Cook is a good, tried and true yoke fellow. During this meeting seven additions were made to the church.

May the Lord continue to bless both pastor and church.

### BETHLEHEM.

The meeting here began Saturday before the third Sunday in August. I count it one of the greatest pleasures of my life to have the privilege of preaching here.

The church is composed of some of the salt of the earth.

Seven happy boys and girls were buried with Christ in baptism at the close of the meeting.

The church is pastored by Bro. J. Jacob of Gillsburg.

It is a great pleasure to me to say that I find him to be one of the safest and soundest preachers in this or any other State. He seeks until he finds the right side of all questions, then he takes a stand and stays there. These are the kind of men we need.

### OSYKA.

The meeting began here the fourth Sunday in August, the pastor doing the preaching Sunday.

Bro. J. B. Quin came Monday and preached four days. During this time he did some of the sweetest preaching I have ever heard.

Bro. W. J. Derrick came Saturday morn-

ing and preached two days. I consider him one of the strongest men in Mississippi.

At the close of the meeting 24 boys and girls were buried with Christ in baptism.

In this meeting the church was greatly revived and sinners were brought to the Lamb of God that taketh away the sin of the world.

S. W. SPROLES.

## J. T. BUCK.

It was with much sorrow that I heard of the death of my good friend, Capt. John T. Buck. He had long been one of the landmarks among Mississippi Baptists. He will be missed in every department of the work in the State. He was a good man and useful in his day and generation.

JOHN T. CHRISTIAN.

Little Rock, Ark.

## Aberdeen Association.

Chiwapa, Miss.

All parties who will attend the Aberdeen Association by railroad will be met with conveyance at Walls Mill. This is a flag station between Houka and Algoma, on the M. J. & K. C. railroad. If the parties who expect to attend will notify Hon. J. I. Longest, Pontotoc, Miss., R. F. D. 4, what day they expect to be there, it will help the brethren about providing homes for them. All the trains pass in the daytime.

We hope to see the Record man there.

Yours truly,

J. L. HENDERSON.

## A Lesson in Courtesy.

A mother had need one evening to pass between the light and her little son. With grace, sweet courtesy, she said: "Will you excuse me, my dear, if I pass between you and the light?"

He looked up and said: "What made you ask me that, mother?"

"Because, dear," she answered, "it would be rude to do it without speaking of it had it been Mr. F.—the minister—and surely I would not be rude to my own boy."

The boy thought for a moment, and then asked: "Mother, what ought I to say back?"

"What do you think would be nice?" He studied over it awhile, for he was such a wee laddie, and then said: "Would it be nice to say, sure you can?"

This was mother's time to say: "That would be nice, but how would you like to say, just as Mr. F. would: 'Certainly!' It means the same thing, you know."

The little lad, now a young man in college, is remarked for his never-failing courtesy. A friend said to him the other day: "It's the second nature to W. to be polite." The mother smiled as she thanked God in her heart for the grace which helped her to be unfailingly courteous to her boy.—Christian Work.

Dr. W. C. Golden of Tennessee says there are 509 unemployed preachers in that State, and 502 preachers who do not take the Baptist and Reflector. There are a very few unemployed preachers in our State, and it would be difficult to find one who does not take some Baptist paper.



# The Baptist Record.

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H. F. SPENCER, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all durrages will be paid up before ordering paper stopped. Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper of 7, and in ink. No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Was Peter Pope?

Did he claim and exercise primacy of authority among the apostles and disciples of Christ? Was he sovereign over all Christians? Was he the infallible head of the "Universal Church"? These are important questions. If Peter was not Pope, the Pontiff of Rome could not be his successor in office, since one cannot have a successor in an office which he himself has not filled.

The Pope of Rome claims to be the successor of Peter, the "rock," the foundation, on which the church of Christ is built. He announces that he is the vicar, the representative, of Christ on earth, that the voice of the Pope is not that of Peter, but the voice of the Son of God himself. He holds and teaches that bishops and priests derive their authority from him, that he through them and directly remits and retains sins, opens and shuts the gates of heaven, that he is the amen, the ultimate and final authority on earth in all questions pertaining to faith and practice, that his decisions are absolutely infallible, and that he is at this by virtue, not of his own knowledge and piety and power, but solely because of his office as successor of the Apostle Peter.

Did Jesus mean to confer such power on Peter? Was he a pope in the ordinary meaning of the term? In a matter of so momentous importance, in a question of such vital and far-reaching consequences, it would seem that if Christ gave such authority to any one of the apostles there would be a plain, unambiguous, straightforward statement of the fact. But we have no such statement.

There are many facts against such a theory. (1) Peter was married. Christ healed his wife's mother—(Mat. 8:14). Nor did he give up the ties of family life when he forsook his temporal possessions. Paul says in 1 Cor. 9:5,6 that his wife accompanied him in his ministry. In this relation, no Pope of Rome, nor any other celibate, can be his successor, since such officials are not allowed to marry. (2) In the common acceptance of that term, Christ forbade Peter or any other disciple to be a pope, saying: "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your

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father which is in heaven"—(Mat. 23:8-9). Pope is from the Greek word which means father. (3) Once the disciples disputed among themselves about who should be greatest in the new kingdom, and brought their controversy to Jesus. If Christ had made Peter the head of the church, out-ranking the other apostles, a statement from him at the time would have settled the question and prepared the disciples for obedience to his authority. But he made no such statement. On the other hand, Jesus taught them that unless they should turn from such self-seeking they could not enter, much less be great in, the kingdom of heaven—(Mat. 18:1-5). (4) The mother of James and John asked for her sons the highest positions of honor and trust in his kingdom. Jesus said to her and the incensed ten: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many"—(Mat. 20:20-28).

Did Peter ever claim and exercise Pontifical authority? (1) In exhorting ministers to gentleness a fellow elder and not a pope, saying: "The elders which are among you I exhort, who am also an elder"—(1 Pet. 5:1). (2) In the same letter (5:3,4), he warns these elders against being "lords over God's heritage," and urges them as good shepherds to be "ensamples of the flock." (3) Throughout his epistles there is not the slightest claim to the vaunted authority sought to be exercised by the Pope of Rome. He had too many evidences, and too keen a sense of his fallibility, to make such a claim. Of all the apostles, he who denied his Lord with oaths was the most fallible and faulty. (4) There is not the slightest evidence in the Scriptures that he ever exercised Pontifical authority. No apostle, elder, evangelist, or church ever acted under his authority. There were various occasions when the exercise of this authority, if it had been possessed, would have been appropriate, asked, and even demanded. The successor of Judas was not appointed by Peter. Two men were selected by the disciples, and the choice was made by lot—(Acts 1:23-26). The seven men commonly called deacons, who were placed over the tables of the poor in Jerusalem were chosen by the "multitude of the disciples," and when they were chosen, not Peter alone or specifically, but all the apostles prayed and laid their hands on them—(Acts 6:1-7). The decision of the conference in Jerusalem as to the conditions on which Gentile converts should be received was announced by James, the pastor, and sent forth, not under the authority of Peter, but under that of "the apostles and elders, with the whole church"—(Acts 15:1-29). Had Peter been Pope this never could have been done. (5) Moreover, so far from exercising authority over the apostles, Peter was subject to their authority, called to account by the disciples in Jerusalem and successfully defended himself before them, and was rebuked by Paul. We read in Acts 8:14 that "when the apostles which were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John," probably to examine and confirm Philip's work. Peter did not go of his own accord, nor at the

request of the apostles; he was sent. Who can send the "Supreme Pontiff"? To whom is he subordinate? The Apostle Peter was honored in receiving the first Gentiles into Christ's kingdom, but he had to give account of his conduct to the disciples in Jerusalem. We read in Acts 11:1-3 that "the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest to men uncircumcised, and didst eat with them." He defended his course. God had showed him in a vision that he was no respecter of persons. When he preached the Holy Spirit was given unto the Gentiles. How could he refuse to baptize them? How could he reject these whom God had accepted? How could he deny the outward sign to those who had received the inward grace? His defence was successful. The objectors "held their peace and glorified God." It is desired to make this point: If Peter had been Pope the disciples would not have called him to account for his conduct. Who that accepts the infallible supremacy of Rome's Pope ever calls in question the wisdom and authority of his measures? What Pope ever submitted to such examination, and that by the members of a local church? Besides, at Antioch in Syria Peter was guilty of dissimulation. He was eating with Gentiles, but when certain disciples of the circumcision came from Jerusalem, he withdrew and separated himself from them. Paul rebuked him. How account for this if Peter was Pope? What priest, bishop or even cardinal reproves the Roman Pontiff, or even questions his conduct?

How different from the Pope was Peter! It is said of the Roman Pontiff that "when he makes his appearance, all devout Catholics fall on their knees before him. No mortal is deemed his peer. He eats alone, no man being considered worthy to sit at table with him. His followers deem it an honor to kiss his toe. Inasmuch as multitudes of his worshippers can not gain access to him, they honor him by kissing the toe of a bronze statue of him in the basilica of St. Peter's in Rome, which is said to have been worn away by this mark of adoration. Catholic Kings vie with their subjects in rendering an homage to the Pope never shown to any other human being." When Peter went to Caesarea to preach the gospel to Gentiles under divine guidance, "Cornelius met him, and fell down at his feet, and worshipped him." This man, more highly honored than any other, modest "Peter, took him up, saying, stand up: I myself also am a man." If Peter was Pope he differed immensely from the Popes of Rome.

Whatever power Peter had, it is certain that he did not have universal authority, for his mission was specially for the Jews, and Paul was sent specially to the Gentiles. The Holy Spirit of inspiration says that he was the apostle of the circumcision and Paul was the apostle to the uncircumcision. Paul had a much wider field of labor and occupied a more prominent position in the early churches than did Peter.

It would seem that the facts submitted are sufficient to satisfy any one who wishes to know the truth that Christ did not mean to give Peter authority over the other apostles, and that he neither claimed nor attempted to exercise any such authority.

Sept. 20, 1906.

W. E. Neill of Texas assisted Pastor J. D. Anderson at Philadelphia and Spring Hill churches in Chickasaw Association in meetings at which 50 converts were baptized, among whom was a man 77 years of age. Brother Anderson leaves Mississippi, and will settle in Mobile, Ala.

Dr. J. H. Kilpatrick has served the church at White Plains, Ga., over 50 successive years. He remains safe in counsel, wise and sympathetic in the pastorate, interesting and instructive in the pulpit. No man is regarded more highly in the Southern Baptist Convention.

A strong stock company will soon begin the publication of a \$1 per year weekly Baptist newspaper at Abilene, Tex. Rev. J. M. Dawson, pastor at Lampassas, of that State, who has had 10 years' training in journalism, is to be editor.

The Woman's Missionary Society of the Durant church sent a box of new clothing last Monday to the Orphanage, valued at \$70. These good people have the money in hand for the matriculation fee of a ministerial student in our college.

Well nigh all the Baptist papers of the Southern Baptist Convention urge that Dr. B. D. Gray do not accept the call to the pastorate at Waco, Tex. Gray will do just what he gathers to be God's will. When he leaves the secretariatship, he will find it difficult to pass by Mississippi for any pastorate in any other State.

Rev. B. R. Womack, once pastor at Clinton, and now dean of the Bible department of Oklahoma Baptist College, will soon issue an address on Christian Education in which he will discuss the philosophy of the denominational college. Send 5 cents to him at Blackwell, Okla., and get a copy.

Rev. B. G. Haman, Arthur Flake and Harry Watts have gotten up a splendid program for the fifth Sunday meeting at Scotland, which begins at 7 p. m. Friday, Sept. 28. The discussion of the practical subjects arranged will be helpful to everyone. There should be a large attendance.

Some months before his death, Richard Griffith gave to the Duttoville Baptists a lot for a church building, worth \$500. (Duttoville is the southern suburb of Jackson). Last week his widow, Mrs. Edith T. Griffith, gave her check for \$1,000 to aid in the erection of a church building on the lot. There was already on hand in subscriptions \$800. On last Lord's day the First church raised nearly \$500 for this purpose. In all now on hand \$2,300; and the First church will no doubt make it \$2,500.

These were Christly acts on the part of Mr. and Mrs. Griffith, testimonials of their devotion to Christ's cause. May their number be multiplied.

Rev. N. L. Clark died on the 11th inst., and was buried at Decatur on the 12th, in the presence of 1,000 people. Rev. W. B. Sansing preached the funeral sermon from Acts 11:24. Bro. Clark was the oldest Baptist preacher in the State, being nearly 95 years of age. He was a pastor 58 years. He had been eminently useful in his day and generation. He will be greatly missed in the General Association.

The church at D'Lo has gone to one-

## THE BAPTIST RECORD.

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half time service, and Rev. C. E. Welch has been called as their pastor and has moved there. His correspondents will address him there.

Rev. R. A. Kimbrough, of Tupelo recently held a good meeting at Chesterville, 8 miles west of Tupelo, where he gives an afternoon appointment once a month. Much good was done, among which were 9 baptisms. Bro. Kimbrough is one of our very best preachers, and delights to hold meetings with country churches, where the Lord seems to delight to honor his work.

Prof. A. H. Ellett leaves Blue Mountain Female College, to accept the chair of anatomy in the Memphis Medical College. His many friends regret to lose him from Mississippi, but glad that he stops so close home and has a fine position.

A delayed train at Tupelo last week afforded us an opportunity to spend a very pleasant hour with Pastor R. A. Kimbrough. He is happy in his work, and is so in love with his people that he has recently declined some flattering invitations to go to other places, that he may remain at Tupelo.

Pastor Yarborough declines a very flattering call to a strong church in Texas, feeling that his work in Jackson is not finished. Mississippi Baptists will be much pleased that he remains in Jackson.

W. J. Bolin, who has preached acceptably in meetings in our State, leaves Baton Rouge, La., and becomes pastor at Tampa, Fla.

Rev. O. L. Haley, who went from Mississippi via Arkansas to Texas, has settled as pastor at Comanche, in that State.

I. A. Hailey has been called from the pastorate at Mt. Olive to that of the Fifteenth avenue church in Meridian, and it is thought that he will accept the invitation.

George R. Sproles is to be ordained as deacon of Saron Church in Holmes county on the fifth Lord's day in September. His father was deacon in that church for many years.

Pastor Martin Ball recently held a five-day meeting at Scotland, about five miles southeast of Winona, in which there were 12 additions to the church by baptism.

Pastor Martin Ball of Winona recently assisted in a good meeting at Pleasant Ridge church, near Baldwyn, which was organized by his father, Martin Ball, Sr., who came to Mississippi from Lawrence county, South Carolina, about four score years ago.

N. R. Stone, last year graduate from our college, who will enter the Seminary in October, recently assisted Pastor McLendon in a meeting at Manchester, Ky., in which eleven converts were baptized.

Rev. J. B. Leavell of Oxford, who was called to succeed Rev. J. B. Quin in East McComb, has declined the call, and will return to the Seminary in October. The field is open for a good man.

In speaking of Dr. A. C. Dixon the Christian Index says: "We have observed

that the so-called 'Higher Life' profession and practice seem to have a tendency to destroy the clearness of some men's denominational principles and to open the way to strange fellowships. It establishes a new fellowship which ignores the principle of direct obedience to Jesus Christ in the matter of doctrine and ordinance, and leads to a substitution of feeling for principle."

In Memphis a man got drunk, went home, quarreled with his bride of three weeks, the quarrel was continued on the street, he attempted to stab her. In self defense she seized the knife and stabbed him. The police arrested—whom? The man who brought on the trouble? Oh, no, he was drunk. The man who sold him the liquor to make him drunk? No, he had a license to sell liquor. The man who sold him the license? No, he had no option in the matter. The law said he must sell the license. The man who made the law? No, he represented his constituents, and presumably voiced their sentiments. His constituents? Of course not. They were too many! But they had to arrest some one, so they arrested—the poor wife and locked her up in jail. Fine justice, that.—Baptist and Reflector.

## New Hebron.

It was my delight to be in an eight days' meeting, embracing the fourth Lord's day in August, at the little town called New Hebron, on the Columbia branch of the Gulfport road and one mile and a half west of old Hebron, where they have had good schools and church, and where some of the salt of the earth has been living for years.

New Hebron is beautiful for location. Nestling quietly in a valley, with cold water and wide streets and up to date buildings. The Baptist church is the only church in town, and stands in her beauty in the very heart of the town, and has four lots given by Bro. F. L. Riley, who is the father of the town.

They have now in prospect a modern school building, to be erected at the west end of Main street, which shall be a benediction to that section of the earth, when you and I are resting from our labors.

During the meeting the moon shone brilliantly and the people came from Dan to Beersheba and filled that magnificent house at every service. The membership was not only revived, but doubled by accessions.

Elder G. W. Riley of Jackson led the singing and did some of the preaching and was fine help in the meeting. Riley is a jolly good fellow and it's always a pleasure to be with him.

Bro. R. Drummond lives at old Hebron, high on that same rocky knole, not far from where he was born. Indeed he is a prophet with honor in his own country. He has and is of much help in building the new church, but few men doing more good than Bro. Drummond.

Bro. J. C. Buckley lives west fourteen miles, but had the cause at heart at that place to come twice to cheer us with his prayers and presence. He, like Bro. Drummond, has been doing business for the Lord at the same old stand ever since the sweet long ago. He baptized my wife, and Bro. Drummond married us, hence they are great men with us.

New Hebron has a great future, and I trust that the balance of my history shall be woven with theirs.

J. H. LANE.



Motto Text: "And they were astonished at his doctrine, for his word was with power."—Luke 4:32.

Follow Dr. Lanning of the S. S. Times in conducting this review. In these lessons, Jesus speaks of the characteristics of the subjects of his kingdom. In most of them, he presents a picture in which those who reject him, as well as those who choose, his kingdom appear. Study the twelve spiritual qualities and those who possess them whom Jesus chooses as his disciples.

1. The Childlike Spirit—Mat. 18:1-14. What did some of Jesus' disciples seek? The highest places of honor and trust. "Who is greatest in the kingdom of heaven?" What object lesson did Jesus give them? In what must one be like a little child to enter into the kingdom of heaven? In humility and docility, in trust and love. What did Jesus mean? That one must have a childlike spirit to enter into his kingdom.

2. The Forgiving Spirit—Mat. 18:21-35. Should there be any limit to our forgiveness of those who sin against us? (v. 22). What picture does Jesus use in illustrating forgiveness? That of a king who forgave the great debt his servant could not pay, and the same servant refusing to forgive his fellow-servant. What is a forgiving spirit? Why is it essential to membership in Christ's kingdom? (v. 35).

3. The Helpful Spirit—Luke 10:25-37. What parable did Jesus use in describing the helpful spirit? Tell in your own way the story of the Good Samaritan. Did the priest and Levite have any qualifications for entrance into Christ's kingdom? What qualifications did the Samaritan have?

4. The Prayerful Spirit—Luke 11:1-13. How did Jesus teach his disciples to pray? (1) By his own example (v. 1). By giving them a model (vs. 2-4). What do we call that prayer and why? What picture did Jesus give to teach perseverance in prayer? That of a friend knocking in the middle of night at the door of a friend reluctant to grant his request because of the trouble involved, but persisting till the friend gives him all he asks for. What lesson of encouragement did Jesus give? The fatherhood of God (vs. 11-13).

5. The Humble Spirit—Luke 14:1-14. What is the picture in this lesson? That of persons who contrive and struggle to get the seat of greatest honor at a feast. Some who get into them are removed by the host, and others who had taken the lowest seats he invites to come into the more honorable places made vacant by those who had seized them without permission. What is the lesson? "Whoever exalts himself shall be abased; and he that humbles himself shall be exalted."

6. The Willing Spirit—Luke 14:15-24. What parable did Jesus use to teach this lesson? (v. 16). How did those bidden to the Great Supper receive the invitation? (v. 18). What was the real ground of their refusal? They did not wish to go. Who represented the willing spirit? (vs. 21-24).

7. The Penitent Spirit—Luke 15:11-32. What three pictures do we see in this lesson? (1) That of the good father. (2) That of the prodigal son. (3) That of the self-satisfied elder son. Contrast the attitude of these two sons towards their father. What does this parable teach about

God? That he is like a father in his feelings and conduct toward men.—Luke 15:1. 8. The Trusting Spirit—Luke 11:1-13. In whom is this spirit shown in our lesson? (1) In the woman who prevailed in her plea for justice before an unjust judge. What sustained her in her persistency? Confidence in God and the conviction of the righteousness of her cause. (2) In the publican who trusted in the mercy of God over against the Pharisee who trusted in himself.

9. The Self-renouncing Spirit—Mark 10:17-31. What two characters in this lesson do you see in one man? (1) A rich young ruler who kept the commandments relative to his fellow men (vs. 17-21). (2) The unsatisfied man who was unwilling to comply with Christ's condition for entering into the kingdom. What is the lesson here? That one must deny himself and be willing to become poor in order to enter into the kingdom.

10. The Restored Spirit—Luke 18:35-19:10. To whom did Christ give sight? Bartimeus. How did he show his fellowship with Jesus? (v. 43). "Followed him, glorifying God." Whom did Jesus seek and save? Zaccheus. What evidence did he give of his spiritual restoration? In his solemn purpose to live a new life—to be kind and generous to the poor, and to be honest in business, even to returning unrighteous gain (v. 8). Did Jesus teach that this purpose was an evidence of salvation? "This day," he said, "is salvation come to this house."

11. The Praising Spirit—Mat. 21:1-17. Why did Jesus ride into Jerusalem upon an ass? (vs. 4, 5). How did the people receive him? (v. 9). What did the children do in the temple? (v. 15). Did the priests who had made his house a den of thieves like this? (v. 16). What did Jesus say to them? (v. 16).

12. The Righteous and Faithful Spirit—Mark 12:13-27. How did the Pharisees and Herodians try to entrap Jesus? What did Jesus teach concerning the Christian's duty to his government and to his God? (v. 17). How did the Sadducees try to ensnare him? (vs. 18-23). What did Jesus teach about redeemed saints in the world to come?

Let the teacher now construct out of these materials the character which is acceptable to Jesus Christ, and urge his scholars to seek that character.

#### Program

Baptist Young People's Union, Winona, Miss., Sunday Morning, Sept. 9th, 1906, Beginning at 11 a. m.

11:00.

Song—"Are You Washed in the Blood." Prayer by Bro. I. P. Trotter, Hattiesburg, Miss.

Ephesians 4, 1:15 was read by Bro. C. M. Bankston, who commented briefly upon this Scripture, and especially the latter part of it, emphasizing the fact that this passage from God's word furnished one of the foundation stones, upon which the great work of the B. Y. P. U. rested.

Announcements by Bro. Arthur Flake.

Song—"Crown Him, Crown Him."

11:15.

"Our Aim"—Arthur Flake. He said, "Our aim is to teach young Christians God's precious word, in a systematic and comprehensive way." He spoke for 10 minutes, emphasizing this one truth and the vital importance of this work. He

said: "Every one cannot be physically strong, nor intellectually great, but every Christian can grow into a strong Christian, by daily feeding upon God's word."

11:25.

Solo, "Walking alone with God, living alone with God, dying alone with God," was beautifully and impressively sung by that godly mother, Mrs. A. C. Ray, who always delights to use her sweet voice in singing songs of praise to her Lord and Savior.

11:30.

"Our Opportunity"—Hon. V. D. Rowe. Bro. Rowe said, "It is in the Christian Culture Course, offered us by the B. Y. P. U. A., under the guidance of which, the persistent, systematic, prayerful study of God's precious word, helps us to know Jesus the Savior better, brings us into closer fellowship with Him, it unveils Jesus to us, and thus reveals to God, our loving heavenly Father, for Jesus is God revealed to man. The sweetest days of my life were the 26 days I spent with Jesus in the last Sacred Literature Course. Those were precious days, those were sweet happy days, those were helpful uplifting days."

11:40.

Song—"Oh, To Be Like Him." Sung as a duet by those two loyal little Christians, Aileen and Mattie Watts. It was well rendered, and as their sweet childish voices gave expression, clear and distinct, to the beautiful words of this song, the effect upon the congregation was clearly visible and most appreciative. It makes the heart of Jesus rejoice when children praise Him.

11:50.

"Our Need"—H. L. Watts. Bro. Watts discussed this briefly for 10 minutes. He said, "Our need is the co-operation of Christian Parents, Christian Deacons and Officers, All older Christians."

1st. Because it is a duty they both owe to themselves and to God, in the fulfillment of His high and holy purpose in placing us here and giving to our keeping and care these young people.

He gave them to be a comfort and blessing to us in our homes, AND ONLY CHRISTIAN CHILDREN CAN BE THIS. He gave them to us that we, under divine guidance and help, might develop, fit and qualify them to honor Him in this life, and prepare them to dwell with Him in the eternal beautiful beyond.

Because of the influence God has given you.

A parent, whether Christian or sinner has the strongest of all influences over the child as a usual thing—but few exceptions to this.

A deacon in the church has an influence that has its effect upon every child in the town or community where he resides, either for good or evil.

All Christians, whether old or young, have an influence that leaves its impress upon every child with whom they come in contact.

What can we hope for when people who profess to be CHRISTIAN parents, are seen sitting around their homes on the Lord's day morning at the hour for the teaching of God's precious word to perishing immortal souls, reading the daily paper, or loafing around the postoffice or streets, not knowing, and to all outward appearances, not caring where their children are.

Is it possible that the Christian Sunday school workers, and Christian B. Y. P. U. workers care more for, and love your chil-

dren more than you do? Take these two pictures and, in a quiet hour prayerfully look at them, and see what even the verdict of a cold world would be. Certainly you are guilty of perverting the high and holy purpose and divine will of your Lord and Savior.

Our need, the earnest, loving, sympathetic, prayerful co-operation of Christian parents, Christian deacons, and all Christians both old and young.

I heard a mother say the other day, "I rejoice and thank God with all my heart that the first diplomas my two little boys will receive in their lives, are for the study of God's precious word." I said with all my heart, Amen. Thank God for such mothers, for those are the kind who will give us help, and supply our need.

12:00.

Awarding Diplomas—Rev. I. P. Trotter, Hattiesburg, Miss. In the presentation of the thirty-one (31) diplomas, or certificates of honor to the Sacred Literature Class, Bro. Trotter spoke kindly and most complimentary of the success of the Winona Union, and the excellent work accomplished. He said, "Your church is indeed fortunate, and certainly to be congratulated upon having such a body of young people. Just think of it, THIRTY-ONE young CHRISTIANS studying God's precious word daily for a whole year."

So many boys and girls waste their precious moments reading what I call "chewing gum" novels; the more and the longer you read such books the less you get out of them. Now it is helpful and uplifting to read good novels and good books, it is a means of culture. I was greatly benefited in reading that Christian novel, "Ben Hur." How many of you ever read this? A number of hands went up. Now there is another good novel, "Ivanhoe"; I wonder how many ever read this? A show of hands again. Bro. Trotter had laid his trap well. He "caught lots of fish" in his trap, and when he asked, "How many in the audience had ever read God's word, the Bible through?" the show of hands was very limited. His purpose in this was to bring us face to face with our great sin of neglect, which he did most effectively, and may God bless his effort. He said, "You are neglecting the book of all books; it tells you how to dress, it tells you how to walk, tells you how to talk, it tells you how to live and be happy, it tells you how to die."

Closing song by Sacred Literature Class, "Onward Christian Soldiers."

#### A Great Day at Pine Bluff.

The Lord has been good to us at Pine Bluff church this year—gave us Bro. J. E. Wills to preach for us during the meeting in August. I was there again yesterday (Sept. 16), and the Lord gave us a great congregation to preach to, and at the close of the morning service, four joined for baptism, one by letter, one restored. I preached again in the afternoon and then baptized seven. I leave these good people now to go to the Seminary. May the Lord continue to bless them.

G. S. JENKINS.

Wake Forest College is compelled to make temporary arrangements for an overflow of students. From present indications, it will be taxed to its utmost capacity to care for the Mississippi boys who will come to our college.

#### THE HOME.

##### A Boy's Religion.

It was the late Henry Drummond who once said to a great company of boys: "Beys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and the beautiful thing for her; but if you cannot read your Bible by the hour as your grandmother can, or delight in meetings as she can, don't think that you are necessarily a bad boy. When you are your grandmother's age, you will have your grandmother's religion."

Now, there is a great deal in the above for a boy to take to heart; for some boys have the idea that they will be expected to put aside most of their propensities, if they take upon themselves the duties of Christian boys. This is a mistake. No one expects, no one wants them to give up the natural rights and feelings of boyhood. They are not to be in the least grandmotherly or grandfatherly, but they are to be happy in the way that God intended all youth should be happy.

One of the truest-hearted Christian boys I know is also the merriest. No one would think of calling him "grandmotherly." He reads his Bible, too, and goes regularly to church, to Sunday school, and prayer-meeting. He is at the same time such a good ball player that he is always chosen first when the boys are choosing sides for a game. And no boy of his age can excel him at foot-ball or at tennis. And they always say of him: "Harry plays fair; he does!"

He is the life of the social gatherings he attends, and his reputation for absolute truthfulness is such that the teacher of the school he attends told me, not long ago, that on one occasion, when the boys on the play-ground were hotly discussing a certain matter, and there had been charges of falsehood made and still more hotly refuted, one of the boys said: "Let Harry M— tell the straight of the story. He knows all about it and he'll tell the exact truth."

It is a fine thing for a boy to have a reputation like that in the community in which he lives.

At another time, the pupils in Harry's room had met to select some one of their number to present a certain request to the principal of the school, and Harry was immediately chosen, "because he is so sort of gentlemanly," as one of the boys said.

This was a tribute of the unfailing power and influence of real courtesy, and true courtesy is a marked trait of Christian character.

Harry is a Christian boy in a boyish way which is quite as charming and impressive as the grandmotherly way of being a Christian. All Christianity is based upon right thinking and right living, without regard to age. Each decade of life has its own particular joy in the Christian life. They are all God-given, and none are sweeter than the joys of true, Christian boyhood.

##### Equal to the Emergency.

Wadsworth's lines of the child at play, "as if his whole vacation were endless imitation," were recently recalled by a conversation overheard in the children's ward at the Johns Hopkins Hospital.

A little girl of nine, whose role was that of nurse, rang an imaginary telephone on the wall to talk to her companion at the

farther end of the room, who played the part of doctor.

"Hello!" said the nurse. "Is this the doctor?"

"Yes," answered a deep voice, "this is the doctor."

"This lady is very sick," he was informed.

"Well, what seems to be the trouble?" a bit gruffly.

"She swallowed a whole bottle of ink!" said the nurse.

The doctor, not flurried, inquired what had been done for the patient; but the nurse, too, was ready in emergencies. She answered:

"I gave her two large pads of blotting paper!"—Watchman.

##### "That Which We Share."

It is not always those who have most who give most. A woman, not unknown in literary circles, tells of an incident which happened to her when she was passing through a severe trial. She was writing for a weekly publication, when her husband was taken dangerously ill, and her earnings were rendered doubly important. After a long and painful sickness, he began slowly to recover, but his convalescence was a tardy and expensive process. The strain of nursing and keeping up her professional duties, began to tell seriously on the wife's strength. To add to the difficulties, the weather grew very hot, and both the invalid and his wife pined for the fresh breezes of the sea.

I was able to keep only one maid, but a woman came in twice a week to do the heavy work. This scrub woman was an Italian of the most ignorant class. Her husband had a fruit-cart, and his earnings and hers managed to support, in some sort of fashion, a large family of dark-eyed children.

Mrs. Poli must have been pretty when she was young; but, after the manner of her class, she had early grown aged and wrinkled with hard work. But her white teeth were always ready to flash into a smile. One day she gazed at me earnestly. "You look-a bad," she said. "You feel-a seek?"

I was almost crying with fatigue and anxiety, but I managed to laugh off the question. The next time Mrs. Poli came she asked to see me. Supposing she wanted help of some kind, I wearily and, I fear, rather reluctantly went to her.

"You look-a bad," she repeated. "Why not take-a him to the country?" "Him," of course, meant my husband.

"O Mrs. Poli," I answered, "I can't afford it. I haven't the money."

The woman stood silent for a moment. Then she said softly, almost pleadingly:

"I have-a money in the bank."

The hand which I seized was coarse and hard-working, it was not even clean, but it seemed to me the most gracious hand in the world. What pitiful little sum she had stored away I do not know, but if it had been millions it would not have been a greater offering. She seemed disappointed that I did not avail myself of her riches, and I could not make her understand she had given me something far above money.

Pastor S. W. Sibley has resigned the care of the Brooksville church, the relation to cease Jan. 1. Here is an opportunity for some church to secure the ministry of one of the best preachers and pastors among us.



## Seven Associations.

The West Judson.—This young body, now only 22 years old, met on August 28th, 1906, with the New Prospect church, at Ellistown, in Union county, five miles north of Blue Springs. At 11 a. m. Rev. T. A. J. Beasley, of Memphis, preached the introductory sermon from Luke 4:16-20—Jesus' Manner of Preaching. It was an instructive and inspiring discourse, and evidently had a salutary effect upon the large audience.

Of the 24 churches composing this Association, all were represented. There are 11 ordained preachers in the Association, largely young men. The letters showed 219 baptisms for the closing year, as against 134 for last year, an increase of nearly 100. Rev. T. A. J. Beasley, who had served as Moderator for 12 years, having removed from the Association, could not be re-elected, and the following officers were re-elected: A. Kimbrough, Moderator; J. S. Price, Clerk, and J. I. Wade, treasurer. T. J. Hiley preached at 8 p. m.

The second day was spent in discussing publications, ministerial education, the college and missions. At 11 a. m. there was preaching in the church by A. V. Rowe and in the school house by R. A. Kimbrough. We left too early to be able to give our readers anything like a full report of this really good session of the West Judson. The attendance was large and the spirit fine. The gifts to missions were more than 15 per cent. increase over last year, being over \$1,200. The Association is developing in a very satisfactory manner. Bro. V. Gullett is pastor of the church with which the Association met and is deservedly popular.

This Tippah.—This old body met on August 29th with the Canaan church, 10 miles south of Salsberry, in Benton county. Rev. W. E. Berry was re-elected Moderator and J. Y. Crump, secretary. In company with Dr. Rowe we reached the Association on the second day, which was the big day of the feast, nearly the whole day being given to the subject of missions. There were some very fine speeches made, and finally much good will result. There are some choice spirits in this body, and the work is advancing. Nearly all the churches were represented. The Association determined to put a missionary in its destitute territory for at least one-half of his time, and an apportionment was made among the churches to provide for his salary. The Association placed great emphasis upon the B. Y. P. U. Enactment which has been permanently located in the territory of the Tippah, at Blue Mountain, urging a large attendance from the Tippah. The next meeting will be held with the Fellowship church, some six miles from Ripley. Rev. J. A. Autry is pastor at Canaan and seems to be doing a fine work. At the opening of the war between the States, there was a fine high school in operation at Canaan, but it went down with the wreck of war and was never revived.

The cross in north Mississippi are very fine and the people happy and full of hope. The Chickasaw.—This held its session with the Union church, 10 miles east of Enterprise, beginning Saturday, September 1, 1906. Bro. W. E. Berry was Moderator, J. W. Crump clerk. Owing to a delayed train we did not reach the place until the second day of the Association. The attendance and interest were good.

The Chickasaw Association convened with the Union church on Sept. 1st. W. H. Patton was elected Moderator, O. D. B. Causey clerk. Some of the visitors present

were W. T. Lowrey, A. V. Rowe, G. W. Brunson, J. E. Byrd and T. J. Bailey. This was its 31st session. There was a marked increase in attendance and contributions. The next session will be held with the Baptist church at Quitman. The church with which the Association met is located in an ideal country community, and has W. B. Holcomb for its pastor. The editor was entertained in first-class style in the home of W. L. Brunson, sr., the father of Prof. Geo. H. Brunson of Mississippi College.

On Wednesday, Sept. 5th, the Oxford Association met at Taylor, in its 37th session. N. W. P. Bacon was made Moderator, A. T. Bobo clerk, and W. W. Dickens treasurer. A tenderly sad feeling crept over the entire body as we realized that the venerable A. A. Lomax had gone home to God and would be with us no more. The meetings were spirited, and the discussions of a fine order. The high-water mark was reached when the report on evangelization was under discussion. The speeches were fervent and scriptural, and laid heavy emphasis on personal work in soul-winning. Several Associations had been blessed with most gracious revivals and ingatherings. Something like 600 baptisms were reported. The Association is making very satisfactory progress in her work.

In company with Prof. J. L. Johnson, jr., and Dr. A. V. Rowe we reached Maben, where the Columbus Association had been in session a day before our arrival. We found Rev. M. K. in the Moderator's chair, J. W. Cooper at the clerk's desk, and J. A. Glenn carrying the "bag." This body also is advancing, and laid strong emphasis upon evangelism. Two aged brethren were in attendance upon this session—Rev. J. H. Buck and E. D. Minter. Bro. Minter is a layman at Caledonia who has not missed a single Sunday service of his church in 25 years, and only two Saturday services. He has been attending the Columbus Association for more than 50 years. He is greatly loved and honored by his brethren. Bro. Buck is full of years and still useful.

The old Chickasaw Association met in its 67th session on September 11, at Eru, with a large attendance. C. Wash Smith was elected Moderator, V. B. Tucker clerk, and Dr. B. F. Leavell treasurer. The Association sermon was preached by T. A. J. Beasley, and was a fine sermon. The entire balance of the first day was spent in reading the letters and organizing, not a single report being read. The second day was a full day, the subjects of missions, Mississippi College and ministerial education, publications, sustentation and Sunday schools being very thoroughly discussed by quite a number of brethren. This Association met within two miles of old Cherry Creek church, so prominent in the early part of the history of the Chickasaw Association. We viewed many of the old tombstones in the large city of the dead. Among the names of those inseparably connected with old Cherry Creek, are the Balls, the Berrys, the Pitts, the Tuckers, the Leavells and the Smiths. We had the best of entertainment in the homes of Rev. T. A. J. Beasley and V. B. Tucker.

The Tishomingo Association met on September 12th in its sixty-seventh session with the Kossuth church. We reached the place on the second day, and found J. O. Luney in the chair and G. W. Dudley wielding the pen. Dr. J. H. Buchanan was pastor and had the situation well in hand. Kossuth, though old, is a nice, progressive village, nine miles southwest of Corinth. We arrived in company with

Dr. A. V. Rowe and Prof. J. L. Johnston, and found Dr. W. T. Lowrey As at the Chickasaw; the second day was given to the college and ministerial education and State, Home and Foreign missions. There were several good speeches made, speeches that will do good. The attendance and interest were fair. The work in this Association is not entirely harmonious, because of the influence of some papers which have obtained some currency among the membership of this body. Every Baptist has a right to adopt any method he chooses, but not to destroy the work done by other brethren on other methods.

The Association accorded good time to the consideration of the question of publications, and our list at this place was extended. Kossuth is the church from which Bro. E. Z. Simmons and wife went out to China 36 years ago. They are now at home in Kossuth. However, he is for a few weeks in the Mayfield Sanitarium in St. Louis. Some months ago he had a catarract removed. The operation was successful, and he is at the Sanitarium for building up his general health. We had the pleasure of shaking hands with Sister Simmons, who is well, and greatly interested in China. This church also has the honor of having given Bro. R. W. Hooker to a mission field in Mexico. Our home was with Dr. James Hill and his kind family. The next session of this body is appointed to convene with the Baldwin church on Wednesday before the third Sunday Lord's day in September.

The National Negro Baptist Convention proposes to establish a Theological Seminary at Nashville. It already has a prosperous publishing house in that city for supplying the race with literature. It seems that the race is determined upon dependence upon its own writers and teachers. The Negro seems to be as much bent upon utter separation as the white people. In answer of adverse criticism the Religious Herald has these wise and kind words:

We are to have two races, developing each its own life. Not independently side by side, which might be a more manageable situation, but with many close relations with each other. This is a difficult situation with possibilities of trouble in it. But can any more satisfactory policy be suggested? The field of opportunity for the educated negro is among his own people. Social barriers, permanent and insurmountable, shut him out from whites. But the negro lawyer may find negro clients, the negro physician may practice on negro patients, the negro teacher may teach negro pupils. This is the inevitable tendency of things and the proposed Negro Theological Seminary is only one of the incidents in a general movement.

## A Commendation.

Mississippi Association is about to lose one of its most zealous and able ministers. I understand that our brother, Elder J. J. Walker, is going from our Association to labor in other fields. Our Association will greatly miss Bro. Walker, as he is one of our most zealous and able of the workers in the Master's cause. He is an ardent lover and advocate of missions and all the enterprises of our denomination. His churches will be troubled to fill his place. We wish him prosperity where he may go.

W. B. KINABREW, Moderator.

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Dr. E. C. Dargan of the Southern Baptist Theological Seminary, and himself a master of sacred song: "It strikes me as a very handy and useful book, admirably serving the purpose for which it was intended."

Dr. Kerr Boyce Tupper of New York: "In my judgment it is a remarkably fine collection."

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## Time and Place of Associational Meetings.

October.

Rankin county, County Line church, Tuesday, 2nd.

Yazoo, Mt. Nebo church, 6 miles west Winona, I. C., Tuesday, 2nd.

Chester, Ebenezer, 3 miles south Stewart, Southern Railroad, Sat. 6.

Liberty, Mt. Zion, Saturday, 6th.

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We will thank any one who knows, to furnish us with time and place of meetings of associations not given above, and to correct any errors that may be discovered in time and place given.

## Illinois Central Railroad.

Annual Stockholders' Meeting at Chicago, October 17. Personal Attendance of Individual Holders Desired.

FREE TICKET TO THE MEETING.

Public notice is hereby given that the regular annual meeting of the stockholders of the Illinois Central Railroad Company will be held at the company's office in Chicago, Illinois, on Wednesday, October 17, 1906, at 12 o'clock noon. To permit personal attendance at said meeting there will be issued

To Each Holder of One or More Shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the company at the close of business on Monday, September 24, 1906, who is of full age,

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Four Days Immediately Preceding

and the day of the meeting, and for the return journey from Chicago only on the day of the meeting and the

Four Days Immediately Following,

when properly countersigned and stamped during business hours on or before Saturday, October 20, 1906—that is to say, between 9:00 a. m. and 5:00 p. m.—in the office of the Assistant Secretary, Mr. W. G. Bruen, in Chicago. Such ticket may be obtained by any holder of stock registered as above, on application, in writing, to the President of the company in Chicago, but each stockholder must individually apply for his or her ticket. Each application must state the full name and address of the stockholder exactly as given in his or her certificate of stock, together with the number and date of such certificate. No more than one person will be carried free in respect to any one holding of stock as registered on the books of the company.

regl. A. G. HACKSTAFF, Secretary.

## Mobile Jackson and Kansas City Railroad Company.

Daily.

|                 | No. 2.     | No. 4.     |
|-----------------|------------|------------|
| Lv Mobile,      | 7:00 a.m.  | 4:30 p.m.  |
| Ar Beaumont,    | 9:45 a.m.  | 7:10 p.m.  |
| Ar Hattiesburg, | 12:10 p.m. | 8:25 p.m.  |
| Ar Ellisville,  | 12:40 p.m. |            |
| Ar Laurel,      | 11:30 a.m. | 8:45 p.m.  |
| Lv Laurel,      | 11:30 a.m. | 5:30 a.m.  |
| Ar Newton,      | 1:50 p.m.  | 8:00 a.m.  |
| Ar Louisville,  | 4:45 p.m.  | 11:00 a.m. |
| Lv Louisville,  |            | 11:10 a.m. |
| Ar Ackerman,    |            | 11:10 p.m. |
| Ar Mathiston,   |            | 12:56 p.m. |
| Ar Houston,     |            | 2:18 p.m.  |

|   | No. 8.     |
|---|------------|
| Lv Houston,                                 | 6:30 a.m.  |
| Ar New Albany,                              | 8:45 a.m.  |
| Ar Middleton,                               | 11:10 a.m. |
| Sunday only 11:00 a.m. Daily except Sunday. |            |

|                | No. 5.     | No. 9.     |
|----------------|------------|------------|
| Lv Middleton,  | 6:30 a.m.  | 1:20 p.m.  |
| Ar New Albany, | 8:45 a.m.  | 3:37 p.m.  |
| Lv Houston,    | 10:53 a.m. | 6:05 p.m.  |
| Ar Houston,    |            | 10:53 a.m. |
| Ar Mathiston,  |            | 12:12 p.m. |
| Ar Ackerman,   |            | 1:05 p.m.  |
| Ar Louisville, |            | 2:00 p.m.  |

|                      | No. 1.     |
|----------------------|------------|
| Lv Louisville,       | 2:10 p.m.  |
| Ar New n,            | 5:20 p.m.  |
| Ar Laurel,           | 7:46 p.m.  |
| No. 8.               |            |
| Lv Laurel,           | 7:00 a.m.  |
| Lv Ellisville,       | 1:00 p.m.  |
| Lv Hattiesburg,      | 7:20 a.m.  |
| Ar Beaumont,         | 8:40 a.m.  |
| Ar Mobile,           | 11:39 a.m. |
| Daily except Sunday. |            |

|                      | No. 1.     |
|----------------------|------------|
| Lv Louisville,       | 2:10 p.m.  |
| Ar New n,            | 5:20 p.m.  |
| Ar Laurel,           | 7:46 p.m.  |
| No. 8.               |            |
| Lv Laurel,           | 7:00 a.m.  |
| Lv Ellisville,       | 1:00 p.m.  |
| Lv Hattiesburg,      | 7:20 a.m.  |
| Ar Beaumont,         | 8:40 a.m.  |
| Ar Mobile,           | 11:39 a.m. |
| Daily except Sunday. |            |

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## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
[Direct all communications for this department to Clinton, Miss.]

**Woman's Central Committee:**  
Mrs. E. W. Spencer, President  
Meridian; Mrs. W. K. Woods, Secretary, Meridian

## The Passing.

By Leila Mae Wilson.  
in Woman's Work.

An old man in the shadows—  
The shadows grey and dim—  
Sat dreaming of the passing  
So soon awaiting him.  
For eighty pearly winters,  
And eighty summers' glow,  
Had furrowed cheek and forehead,  
And changed his locks to snow.

Full well he knew the valley  
Was waiting just before,  
And then beyond the crossing,  
Sad hearts would ache no more.  
T'was near—so near he shuddered.  
As if with mortal pain,  
Drew back, still waiting, waiting,  
Then started ahead again.

The stars came out above him  
To gem the purple sky;  
His dim eyes sought their beauty,  
And softly—as a sigh  
Of some light wanton zephyr  
He heard a whisper low  
Come floating through the starlight:

"Dear heart, fear not to go."  
And then the blue was rifted:  
Two little hands reached down;  
A childish face leaned softly;  
Above it gleamed a crown;  
T'was like some golden lily  
That faded long ago;  
T'was little angel Mary  
Who slept beneath the snow!

"Ah, little angel Mary,  
The crown was hard to win!"  
The skies like portals opened,  
And shut his spirit in!  
The vale he so much dreaded,  
The way he feared to go,  
Was lost in that bright vision  
That made the roses blow.  
They found him cold and rigid,  
His face turned to a star,  
His soul with little Mary  
Beyond the shadow far.

Certainly, in our own little sphere, it is not the most active people to whom we owe the most.

Among the common people whom we know it is not necessarily those who are busiest, not those who, meteor-like, are ever on the rush after some visible charge and work.

It is the lives, like the stars, which simply pour down on us

the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage.

It is good to know that no man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.

## PHILLIPS BROOKS.

## THE MASTER'S MESSAGE.

A child lay sleeping on the doorstep. The cottage was old and dreary, the weeds grew in ragged profusion, and tangled vines threw strong tendrils over the old worm-eaten well curb.

The sun beat down upon his face, but it did not awaken him from slumber. He may have been six years old, or he may have been seven. His clothes were ragged, and his face was tear-stained and soiled.

In the back room of the little cottage, his mother lay dead; and he had tried so hard to have her take him, or speak to him, but in vain, and then he went out into the sunshine, threw himself upon the stoop, and forgot his little sorrows. A shaggy dog lay beside him, now and then raising his head, and giving a piteous howl, as if he sensed something the others could not know.

Back from the road the old cottage stood half hidden in the dense foliage that grew around the place. Higher and higher the sun mounted in the heavens, and still the young child slept. But about two o'clock in the afternoon he awoke, and without going again to see the still form inside, he called the dog, went out through the lane, and plodded along through the dusty road.

He was a chubby fellow, hair and eyes of chestnut brown, and a look upon his face that might mean much to those who could read aright the hearts of children.

Soon he saw approaching a farm wagon, drawn by two horses; upon the seat sat a man, about forty years of age, and a little boy about his own age. Something about the child and the dog attracted the man, and he stopped his team, bent down and asked: "Where are you going, little man?"

"Dunno," was his answer. "Where have you come from?"

"Oh, just back yonder in the bushes."

"Where are your parents, my boy?" next he asked. "Mamma's dead, and there ain't no more—only me and Blizzard."

"Do you wish a ride?" asked the kind-hearted farmer.

"S'pose so, I'm hungry, and Mamma said 'fore she went, she wanted me to tell someone 'bout

the Master's Message, and maybe I'd get kept."

"And what was the message, little man?"

"Oh, just like when you done something for any poor dog or boy, or bird, you didn't do it for them; you think so, but it wasn't—'twas for the Master, that's all."

A serious look came over the farmer's face at this answer. "Go with me," he said, "and show me your Mamma, and then I will take you home with me for a little while, for my little boy's company."

"Well, we'll go back; but Mamma can't talk now, and she didn't hear me cry, I guess."

A few minutes ride, and pointing to the little house hid back in the field, he jumped from the wagon and run ahead, followed by the farmer and little boy. Soon the three stood in the low-walled room where the dead mother lay on a faded couch. She clasped a little prayer book between her thin fingers, and on a table by her side lay a folded paper inscribed, "The Master's Message." Opening it, there was written in a trembling hand these words:

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." Heed ye the Master's Message—ye who read these words—and take my boy, who loves me and loses all. A Faithful Mother."

Tears came to the farmer's eyes, as he looked at his own little son; then calling the child away from his mother's side, he said: "Come, my boy; I know this Master, and your mother has gone to find Him; I will send someone to put her body under the flowers, where it will be sweet to sleep, and I will take you to my home, where Johnny's mother shall make a place for you also. Come, little man."

"And can Blizzard go, too?" asked the child. "Yes, Blizzard, too; he can help drive the cows. We will go to town now, and then back to the old farm." He placed the two boys in the wagon, and drove swiftly on, the dog trotting along by the side of the horses, and often looking up at his little master.

That was the unexpected deed of a day to the farmer, but the event was justified in the following years, when the little waif, who came in so peculiar a way into his life, became a man of prominence and power, and the solace of his benefactor's declining years.

Often he thought of that dead mother and her faith in the Unseen, and he knew the "Master's Message" had been a blessing to him, a living proof of the things, invisible, and yet which play so great a part in the working out of destiny.

ABBIE WALKER GOULD.

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| Junior  | 2 "   |
| Primary   | 2 "   |
| Our Story Quarterly   | 14 "  |
| per copy 1 per quarter 1  |   |
| LESSON LEAFLETS   |   |
| Bible   | per copy 1 per quarter 1  |
| Junior  | 1 cent each   |
| Primary   | 2 cents   |
| Pictorial Lessons   | per quarter 1 75 cents  |
| Bible Lesson Pictures   | per quarter 1 75 cents  |
| HOME DEPARTMENT SUPPLIES  |   |
| Senior H. D. Quarterly  | 4 cents   |
| Advanced H. D. Quarterly  | 2 "   |
| per copy 1 per quarter 1  |   |
| NEW QUARTERLIES   |   |
| Lesson Pictures for Older Scholars  | 10 cents for each quarterly set; 40 cents for one year.   |
| First Studies in the Bible, Teachers' Edition   | Single copy, 25 cents a year. In packages of 5 or more, 4 cents each for one quarter; 16 cents each for one year. |
| First Studies in the Bible, Scholars' Edition   | Single copy, 10 cents a year. In packages of 5 or more, 2 cents each for one quarter; 8 cents each for one year.  |
| ILLUSTRATED PAPERS  |   |
| Young People (weekly)   | 13 cts. 50 cts.   |
| Boys and Girls (weekly)   | 5c. 22 "  |
| Our Little Ones (weekly)  | 4c. 18 "  |
| Young Reapers (semi-monthly)  | 3c. 12 "  |
| Young Reapers (monthly)   | 2c. 6 "   |
| (The above prices are all for clubs of five or more.)   |   |
| Good Work (monthly)   | per year 15 cents   |
| In clubs of ten or more   | per year 10 cents   |
| BIBLICAL STUDIES, now complete, is printed in three parts: I. PREPARATION FOR CHRIST, 30 lessons in the Old Testament. II. PERSONAL PRESENCE OF CHRIST, 20 lessons in the Gospels. III. CHRIST IN HIS PEOPLE, 20 lessons in the Acts and the Epistles. Prices, in paper cover: Parts I. and III., 15 cents each; Part II., 20 cents. The complete work, 40 cents. |   |

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SOUTHEASTERN HOUSE, 37 South Pryor Street, Atlanta, Ga.

## Turn of Life

Weak women, sick women, suffer, at this time, from pain and misery, that may leave them tortured invalids for the rest of their lives. To help you pleasantly over this dangerous period, into the comfortable harbor of health, during the remainder of your life, take

## WINE OF CARDUI Woman's Relief

a pure, reliable, strictly vegetable, non-intoxicating tonic, for all women's ills. Proven relief or cure for the diseases of your sex. In 50 years it has achieved unquestioned success, and in that time has benefited over a million women. Try it.

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## Capital City Bank and Trust Company, Jackson, Mississippi.

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Authorized Capital \$200,000

**Directors.**  
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Accounts solicited, and special attention given to Collections.

## The Ladies Aid Society.

We often hear it said that "a Ladies Aid Society can not live in our church, we haven't time to fool with it." Well, if such is the case of course it will not live. If the ladies would but recognize what a great work they can do for the Master, it seems to me they would be willing to give God a part of their time.

Just a word of encouragement. The Ladies Aid Society of Reganton church has this year furnished the church with carpet, a beautiful table, and lamps. They also gave a nice amount to missions and paid \$25.00 on pastor's salary.

Now if the ladies of this small country church can do so nobly, surely others can do as much! At Bogue Chitto three months ago we organized a Ladies Aid Society and since that time they have made money to purchase a nice pulpit set and lamps for our new church. They are now working to carpet the church before we have the meeting which we hope to have within a few weeks.

God bless the ladies of these two churches, and may He hasten the day when the ladies of all churches will be awakened to their duty.

W. E. FARR,  
Bogue Chitto, Miss.

## Meeting of Central Association.

This Association will convene with Salem church, two miles from Learned, Thursday, Oct. 11. It will be helpful to us if all who are coming will report their names two or three weeks before hand; also, that as many as can will come by private conveyance.

All who will need conveyance from Learned please notify us, stating what train they will arrive on.

Trains from Jackson reach Learned at 7:40 a. m. and 4:17 p. m.; from Natchez at 11:58 a. m. and 5:35 p. m.

P. A. HAMAN.

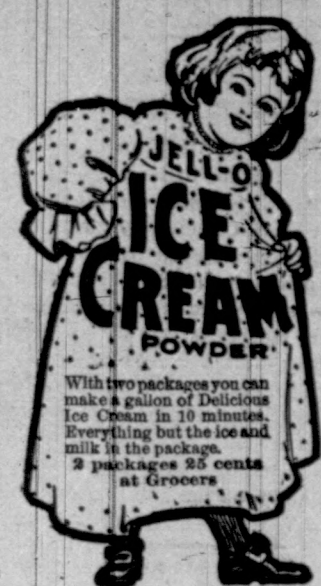
To Church Clerks of Central Association:

I am chairman of committee on "Spiritual Condition of churches" and shall send to each of you some questions for information. Brethren, please do not neglect to fill out these blanks with correct answers and return them to me promptly. The data I seek is important.

Sincerely,  
P. A. HAMAN.  
Learned, Miss., Sept. 1, 1906.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simple Quinine drives out the malaria and the Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50c.



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From Memphis, Tenn. To Athens, Ga., and return, on sale various dates Double daily sleepers to Atlanta.

Boston, Mass., and return, on sale daily Via Savannah O. S. S. Co., \$51.90  
Cedar Gap, Mo., and return, on sale daily, \$10.00  
Denver Colorado Springs and return, on sale July 10th, to 15th, \$25.00  
Denver, Colorado Springs and return on sale daily Through sleeper every day, \$30.00  
Enreka Springs and return on sale daily, \$13.50

Also very attractive vacation rates to this popular resort, including accommodations at the famous Crescent Hotel, Los Angeles, San Francisco, and return on sale June 25th, to July 7th, \$61.15  
Los Angeles, San Francisco, and return on sale daily, \$71.00  
Mexico City and return on sale June 24 to July 6th, \$47.05  
New York City and return via Savannah and O. S. S. Company on sale daily, \$46.40  
Omaha Neb., and return, on sale July 10th, 13th, \$21.80  
Portland, Ore., and return on sale June 15th, 22nd, \$62.50  
Ravenscroft Springs, Ark., and return on sale daily, \$6.00  
Salt Lake City and return, on sale daily, \$43.00  
Washington, D. C. and return, \$23.95  
On sale June 29th, July 2nd, and 3rd, through sleeper every day via Richmond.

Homesteaders rates to Texas, Oklahoma and Indian Territory, on sale first and third Tuesdays June and July. Write for full information. Attractive literature worth reading, sent free.  
J. N. CORNATZAR, A. G. A.,  
W. L. EVANS, T. P. A.,  
Memphis, Tenn.



YES MY CHILD IF YOU DON'T USE MAGIC WHITE SOAP SAY MA IF I LIVE WILL BE AS BIG A GOOSE AS YOU

Run Magic on soiled parts, leave them in water one hour. No boiling; no washboard; no backache, if you use MAGIC WHITE SOAP; will iron easy as magic; has no resin like in yellow soap.  
Get your grocer to order or send us \$1.00 for a sample box of 20 cakes. Express prepaid.  
MAGIC SOAP CO., 116 New Orleans

**MRS. WINSLOW'S SOOTHING SYRUP**  
has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhea.  
TWENTY-FIVE CENTS A BOTTLE.



## Deaths.

## In Memory of May Johnson

May Ogle, the little daughter of Mr. and Mrs. J. Johnson, was laid to rest in Short Creek Cemetery, August 29, 1906. To the bereaved parents we say: "Weep not, your child is in glory." She was 10 years of age. She leaves a father, mother, seven sisters and four brothers, and a number of friends to mourn her death. She was sick only a few days. Let us try to meet May Otto in heaven.

"Twas angels that visited the green earth and took the flower away."

ANNIE L. KINARD.

## In Memory.

Miss Nannie P. daughter of George and M. L. Johnston, was born June 11, 1862, united with Cato Baptist Church in early childhood and remained a member there until her death.

She was educated at Hillman College and after leaving school entered the profession of teaching. She continued to teach until her health forbade her teaching longer. Miss Nannie suffered for several years from ill-health, during the latter part of which it was the writer's privilege to be associated much with her and to witness her sufferings attended with the sweetest Christian fortitude.

Often she began the day singing praises to God and through the entire day, though suffering, was always cheerful and contented with her lot.

All medical means was summoned to her relief and every service that loving hands of faithful sister could perform was rendered, but of no avail.

On August 13, 1906, Miss Nannie's sufferings and sorrows were finished and her sweet spirit winged its flight to heights where a father, mother and brother await the home-coming of the children.

A brother, sisters, relatives and a host of friends mourn the loss of Miss Nannie. May the great soul that could weep with those who wept for dear ones in the hour of death now speak peace to all who sorrow is the prayer of a friend who loved her.

LILLIE LOWE.

## C. Luckett.

Died August 16th, Mr. J. C. Luckett. In December, 1861 he was married to Miss Alice P. who passed over on the other side several years ago. She left seven children, one of them a babe. Since then he has been hard but he met his fate bravely and never murmured. It was said when he died that "No one ever entertained an unkind thought of him." In his home he was genial and kind and his children were devoted to him. Peace to his ashes.

MRS. B. C. BOLLS.

## Miss T. E. Sanders.

Miss T. E. Sanders was born April 30, 1861, and married Mr. Willie Davis December 1, 1895, and died in Liberty, August 27, 1906. Sister Davis had suffered for nine years with dropsy, but with all her suffering she did not complain against God, but was submissive to His will and often expressed herself willing to go. She was a member of Bethel Baptist Church, Amite County, Mississippi. She leaves husband, mother, sister and several brothers to weep.

May God's infinite goodness comfort the bereaved.

J. J. STRINGFIELD.

## W. J. Green.

W. J. Green, son of Theophilus Green and wife, was born Oct. 11, 1836, died July 18, 1906, being sixty-nine years, nine months and seven days of age.

Mr. Green was a man of sterling character and steadfast in the performance of every duty. He spent four years of his early manhood in the civil war, being a member of the Eighteenth Mississippi regiment, and it has been said of him, by his old comrades, that a better soldier never shouldered arms. He carried the scars of battle with him to the day of his death. After the war he devoted himself energetically to the business of farming and merchandising. Being wise, prudent and honest, he was peculiarly successful in his business dealings. Being by nature retiring and unostentatious he preferred the quiet walks of country life, and so correct were his ideas and sincere his motives that he came to be universally esteemed and beloved by his neighbors. While he was generally conservative and reticent in matters of public concern, he immediately became aggressive and radical in his opposition to wrong-doing whenever he found it. His motto was: "Do unto others as you would be done by."

He was married April 17, 1872, to Miss Augusta Brown, and they reared and educated a noble family of boys and girls. His home life was ideal in every respect. Being indulgent, kind and hospitable it was a pleasure and privilege to visit his home. Oh, what a loss to his dear family and especially the devoted and Christian wife, who so patiently and constantly attended to his every want during the two years of his last illness. Day and night she kept vigil, but now it is all over, and the flowers so lavishly spread upon his grave by his sorrowing friends have faded and gone—emblematic of the decay and death of all that is mortal. But we "weep not as those who have no hope."

A FRIEND.

## In Memory of Mrs. M. C. Martin.

It hath pleased God to remove from the walks of men, our beloved sister, Mrs. Kate Martin, wife of M. C. Martin; in this He hath fulfilled His holy purpose, but hath left us sad, for her untimely going.

Sister Martin was born in Enterprise Miss., Sept. 23, 1869; united with Fairfield Baptist Church at the age of 22 years; was married to M. C. Martin, in Fairfield, November 30, 1887, and died August 29, 1906.

In the death of Sister Martin, our Church and Aid Society have lost a faithful member, the husband a loving wife, the children a devoted mother, and the community a valued friend.

She leaves behind her a mother, husband and seven children to mourn her loss. Therefore, be it

Resolved, That we, the Ladies Aid Society of the Second Baptist Church, Laurel, Miss., tender our sympathy to the bereaved family, request that this article be published in the Baptist Record and that a copy be sent to the family of the deceased.

Done in behalf of the Society, September 2, 1906.

REV. R. D. MAUM,  
MRS. J. C. SANDFORD,  
MRS. W. O. HEDGPATH,  
Committee.

## BELLS.

Reed Alley Church and School Bells. Repaired & Datalogue. The C. & BELL CO., Hillsboro, N.C.

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**HOW DO THESE SALARIES**

**COMPARE WITH YOURS?**

**SUPT. & OFFICIALS** \$5000 TO \$10000  
**CONDUCTORS & ENGINEERS** \$3000 TO \$5000  
**BRAKEMEN & FIREMEN** \$1500 TO \$2000  
**CLERICAL MEN** FROM \$500 TO \$1000

If you have grit and determination, we can put you in a position paying from \$500 to \$5000 per year. Note: We will teach you at HOME or at our school in Nashville, Tenn., and get you the job. Railroads are scouring the country for men to fill such positions. They need trained men; we can train you. Low rates, high salaries, fascinating work. Positions paying from \$500 to \$5000 per year always vacant. Why not take one? If you take our course you can and will have one. Write us. Nashville Railway & Commercial School, 5th Ave. and Church St., Nashville, Tenn.

**We Ship on 30 Days Trial**  
**We Don't Ask for Any Money with Order.**

**CUT THIS AD OUT** and send it to us and we will send you the most complete catalog of vehicles and business premises. The catalog is very large, the descriptions are complete and plain. All vehicles shipped direct from our factory. Prices listed very low. Send for a - make or business card and get our catalog and see our cataloging. - the most liberal terms ever made.

**MARVIN SMITH CO. CHICAGO, ILL.**

## Catarrh Cured at Home.

**Dr. Blosser Offers to Mail a Liberal Trial Treatment of His Catarrh Remedy Free to Sufferers.**

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose have stopped up feeling, head noises, deafness, asthma, bronchitis or weak lungs, you can cure yourself at home by a remedy so simple that even a child can use it.

It will cost you only a postal card to get a liberal free trial package of Dr. Blosser's wonderful remedy. He sends it by mail to every interested sufferer. Certainly no offer could be more liberal, but he has such confidence in the remedy that he is willing to submit it to an actual test in your home. The full treatment is not expensive. A package containing enough to last one whole month will be sent by mail for \$1.00.

A postal card with your name and address sent to Dr. J. W. Blosser, 173 Walton St., Atlanta, Ga., will bring you by return mail the free trial treatment and an interesting booklet, so that you can at once begin to cure yourself privately at home.

## WANTED.

An experienced teacher as principal of Seminary School. Send references with application to Geo. S. Hemeter, Seminary, Miss.

**1907**

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Yours truly,  
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Do you owe any money? Do you want to pay it? Do you want to start a bank account? Do you want to earn an education? You can do all these. How? By selling Dishwashers. Every family needs one more than they do a washing machine. The Dishwasher is used three times a day, but the washing machines only once a week. You make nearly 100 per cent. profit on every Dishwasher. Money comes in fast. Sell two a day and you can soon have a good bank account. Write us and we will tell you just how to go to work to make money. Your time is your capital. **MOUND CITY DISHWASHER CO., 3001 Olive Street, St. Louis Mo.**

## DON'T SWALLOW IT.

Don't be forced to swallow those mucous discharges which drop into your throat, caused by catarrhal affection. Porter's Cat-Tarrh-O is guaranteed to cure catarrh when applied regularly according to directions. Try it. Don't be beguiled into thinking you can be cured of catarrh by merely smelling of a medicine. Get a box of Porter's Cat-Tarrh-O, price 50 cents at all druggists. Send stamps if not kept by your dealer. Porter's Cat-Tarrh-O contains neither opiates nor narcotics. It is simply antiseptic and curative. Sold on a guarantee. **PORTER MEDICINE CO., PARIS, TENN.**

**CARMEL SOAP**

**FROM THE HOLY LAND**

**MADE FROM PURE OLIVE OIL**

**By a MISSION SOCIETY**

**at the foot of MOUNT CARMEL, Palestine, where the olive grows.**

It is absolutely pure, keeps the skin soft and smooth and is the only safe soap for the Nursery, Toilet and Bath. Recommended by Physicians. Sold by Druggists and first class Grocers, 10c. per cake. Sole Importers **A. KLIPSTEIN & CO., 122 Pearl St., New York.**

## FIELD MARSHALL OYAMA

May visit the United States. If he comes we hope he will call at our store and see how we Americans do business. We can show him Galvanized and Painted Corrugated Wall Roofing in such quality and at such low prices that it will be a surprise to "His Excellency." We'll give you the same attention if you will come.

**Jackson Hardware Co.**  
Phone 264,  
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## DURBON

No amount of sun or rain sleet or snow, cold or heat, will Wash the paint off.

## KING OF BLACKS DURBON

**Durbon Paint**  
Arrests rust, prevents decay, protects iron, preserves wood; it pays to buy paint because it protects your structures and makes them last. But it does not pay to buy poor paint for it soon wears off. Then buy the best.

**Durbon Paint**  
Has been TESTED. **GARANTEED.**  
If you are going to buy paint why not buy the best? Buy a paint that is a natural carbon which nature has many years ago stored away, left unknown until the last three years.

**DURBON PAINT**

The Kings of Paints who holds his sway Over metal's rust and decay.

**"DURBON"**

Is not a fat smear but a true protective coating that is positively guaranteed against any kind of weather or acid. Black is our standard, but we furnish iron brown and grey. A trial order will be shipped on request in either dry, paste, semi-paste form, or ready for the brush with directions and suggestions for use. Ask your dealer for Durbon and if he doesn't keep it, send his address and we will send you a sample package of Durbon free of cost you. You can use it on anything from a street car to a hen coop, on iron, tin roofs, or wood. You can use any other. The reason is that Durbon can not decay or wash off. It is as unaffected by temperature and weather as a diamond or a piece of gold. Write to-day and we will send full particulars regarding our DUBBON PAINT which will positively preserve your structures from decay, or rust.

**Durbon Paint Mfg. Co. Nashville, Tenn.**

is not a fat smear but a true protective coating that is positively guaranteed against any kind of weather or acid. Black is our standard, but we furnish iron brown and grey. A trial order will be shipped on request in either dry, paste, semi-paste form, or ready for the brush with directions and suggestions for use. Ask your dealer for Durbon and if he doesn't keep it, send his address and we will send you a sample package of Durbon free of cost you. You can use it on anything from a street car to a hen coop, on iron, tin roofs, or wood. You can use any other. The reason is that Durbon can not decay or wash off. It is as unaffected by temperature and weather as a diamond or a piece of gold. Write to-day and we will send full particulars regarding our DUBBON PAINT which will positively preserve your structures from decay, or rust.

**Durbon Paint Mfg. Co. Nashville, Tenn.**

## "Southern" Wood Fiber Plaster.

## "THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed) JOHN L. JOHNSON.

For prices, address

**"SOUTHERN" WOOD FIBER PLASTER CO., Jackson, Miss.**

## Nine Weeks in Meetings—The Lord Made Each a Revival.

On Monday after the 2d in July I began a meeting at Dixon, Neshoba county. Rev. H. C. Taylor is pastor. The people began with an honest desire for a revival. The Lord heard our prayers and gave us far more than we had asked. God through the conversion of one "old" man, caused many to know there is power in the gospel.

From Dixon we went to Providence, in Lawrence county. Bro. J. L. Price is the pastor and doing a noble work. The house will comfortably hold near 800 and I did not see many vacant seats. We had a wonderful manifestation of the Holy Spirit's presence in each service. Providence has perhaps the largest membership of any country church in South Mississippi.

From Providence to Concord, Franklin county, where the writer is pastor. My father, Rev. W. B. Holcomb, assisted me, he doing all the preaching. Both church and pastor had prayed earnestly for long while that the good Lord might send us the right man. We saw our prayers answered in very first service. The interest grew from day to day, until the church and country had the greatest revival in history of the church and she is of many years.

From Concord to Big Springs, Lincoln county. The writer is pastor here also. The people came in great numbers and obstacles of age were removed, church revived and souls saved. Rev. W. B. Holcomb did the preaching, to the satisfaction of every one.

From Big Springs to Holly Springs, where I assisted Rev. W. R. Weber. The Lord gave us evidences of his power to save in every service. At the close of the week we parted feeling that we were all nearer our Lord and Master.

New converts joined our ranks, with new desires and aims in life. From Holly Springs to Damascus, Franklin county. The writer is pastor. His brother, Rev. T. L. Holcomb, assisted; preached "Christ and him crucified." Every service, needless to say, God honored the message in saving souls. We went from Damascus to another under my charge, New Salem. Having many of the same congregation and the same preacher as the week before, there was no letting down in interest. Here the preacher caught up the same cord, "Jesus and Jesus only."

Surely the Lord was one in our midst. Perhaps these two weeks were our happiest, being the first we ever worked together in the capacity of pastor and helper. I went from New Salem to Mt. Rose, Clarke county, to assist my

## "MACBETH" is the sterling mark for lamp-chimneys.

You can't get a poor lamp-chimney with my name on it. MACBETH lamp-chimneys fit, don't break from heat, and are so shaped that they get the most light from the oil consumed.

All lamp-chimneys break. Mine break only when they are dropped or knocked over.

My Index is free.

Address, MACBETH, Pittsburgh.

father. We were blessed in mighty revival in church and salvation of souls. Many of the older people over there have the real old time religion, and they enjoy it.

The ninth week I spent with the Union church, on M. J. & K. C. railroad. Through the work of my friend and brother, Rev. H. C. Taylor, I was asked to the town. That the Lord was in it all could be seen from first service. Bro. Breland is pastor. A sweeter spirited man I never met. The Lord did make us rejoice indeed all through the meeting. But oh, that last service! many of us shall never forget, but will look back to it as an hour of brightness that shall throw its gleam across the way for many days. All in all the Lord has been graciously good to us in all the meetings of the summer. During the nine weeks 170 have united with our church, 16 others promised to do so, which I learn they did, making 186. Many young people, some who had reached the noon-day of life, others from near where life's sun sets.

"I am the way, the truth and the life," is what the people want to know about.

Yours fraternally,

H. R. HOLCOMB.

Clinton, Miss.

Lebanon Tenn. School for Young Ladies. School twenty years standing. One hundred boarders. Eighteen teachers. All drinking water distilled. Building new. Steam heated. Electric lights. Terms reasonable. Address E. E. Wair, Pres., Lebanon, Tenn.

## COLOINST Excursions



To the West and Northwest, on sale daily until Oct. 31st. \$31.65 San Francisco and Los Angeles. \$27.00 Mexico City, El Paso and intermediate. Through Tourist Sleeper leaves Jackson, Every Wednesday at 3:10 p. m. and Saturday 5:20 a. m. For Rates to other points in the West and Northwest write the undersigned for full particulars. W. M. Cheney Ticket Agent. J. Hunter Jouts. T. F. A. Jackson, Miss.



# The Great National Temperance Beverage

# Coca-Cola

Laboratory State Assayer and Chemist,  
610 East Grace Street.  
DR. WILLIAM H. TAYLOR,  
State Assayer and Chemist.

Richmond, Va., Feb. 5, 1906.  
I have made a chemical analysis of a sample of COCA-COLA  
Syrup, which I procured myself from an original parcel in the  
State of the Powers Taylor Drug Company.  
The analysis was made expressly to ascertain if the syrup  
contains cocaine, and after a painstaking search, I have not  
found any indication of it. WILLIAM H. TAYLOR, M.D.,  
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On Sale at Soda Founts, 5c  
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## Mississippi College.

New buildings

TO COST

\$120,000.

with an increase of

\$20,000.00

in the endowment are now a practical certainty. Next session  
opens September 26th., 1906.

WE EXPECT

400 Students.

SEND FOR CATALOGUE.

Rev. W. T. Lowrey, D. D. LL. D., President  
Clinton, Mississippi.

Jackson, Miss., Sept. 6, 1906.

To Parents and Guardians:

Dear Sir—The enrollment for this session has been completed and we will not be able to admit another pupil until more room is provided.

The last legislature made the necessary appropriations, the board of trustees has contracted for enough additional room for 100 more children and the contractors are now at work upon the additions. So extensive are these additions that it will require almost a year to complete them, hence those now seeking admission cannot hope to enter before the beginning of the session of 1907.

We are keeping an accurate list of all who are applying and when the way is open we will notify each one and give all an opportunity to enter. We are sorry indeed to deny admission to anyone, so important is education to a deaf child, but overcrowding the dormitories would produce sickness and endanger the lives of the children.

By the opening of the school in October, 1907, we hope to have room for all who may apply and to be so thoroughly equipped that we can give the children not only an education in books but a knowledge of some useful calling that will prepare them for life and make them independent, useful and happy.

If you know of any other deaf child, in this State, that has not been in school please send us the name and address of parent or guardian. In so doing you may bring a great blessing to such a child.

Hoping you will make it a point to help us find these helpless and dependent children that they may get the advantages which the State is so liberally providing, I am,

Yours very truly,  
J. R. DOBYNS,  
Superintendent.

Delightful.

I feel devoutly thankful to Almighty God for the blessings that have come to me during the meetings in which I have been permitted to engage during the months just past. It is indeed a blessing to be permitted to enter the harvest field with such brethren as Moore of Prentice, Scarborough of Nola, Thigpen of Magnolia and Lee of Clinton. May God continue to bless these servants of his and their noble churches. We are hopeful here at Brookhaven, for we confidently expect a continuation of his blessings upon us.

R. H. PURSER.

Brookhaven, Miss., Sept. 14.

Cancer Cured by Anointing with Oil.  
Cancer, a compound of essential oils, has been discovered which readily cures all forms of cancer and tumor. It is safe and sure and may be used at home without pain or discomfort. Readers should write for free book to the originators, Dr. L. T. Leach Co., Box 462 A, Dallas, Tex.

## Richmond College

Strongly endowed and well equipped. Total value of property and endowment \$1,200,000.00. New dormitories have conveniences of city homes.

Courses of study lead to degrees of B. A., B. S., M. A. and LL. B. Heads of departments have been called from other strong colleges, and are proved teachers and educational leaders. Library facilities unsurpassed in the South.

Special attention is invited to the thorough course in law. Hon. A. J. Montague became Dean of the Law School immediately upon leaving the Governor's chair last winter, and will teach regularly. He is assisted by 3 professors and 2 lecturers.

Special endowment for aid of ministerial students from other states than Virginia. Session opens Sept. 25. Two catalogues, one general and one of the law school. Copies of either or both sent upon request. Address F. W. Boatwright, Richmond, Va.

## Gulf & Ship Island Railroad Company. Passenger Service.

Daily No. 5. Daily No. 3.  
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(Via Silver Creek & Columbia.)

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Atlanta, Ga. \$12.75 Tickets on sale Sept. 12th and 13th good for return Sept. 25th, but may be extended until October 30th.

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## Good Meetings.

Dear Record: As others are reporting good meetings, allow me to report those that I have been with.

1. Tutton at Weathersby; no accessions.  
2. W. P. Chapman, Springfield, Scott county, my old love; 15 for baptism.

3. Newton, W. A. Borum assisted pastor; baptized 38, 3 stand over.

4. Hickory, I. A. Hailey; 16 baptized.

5. Mont Rose, pastor preached; 10 baptized.

6. Loun, W. D. Bassett; 11 baptized.

7. White Oaks, D. W. Molder; 17 baptized.

8. Pinkney, J. W. Arnold, deceased. I served as pastor; baptized 37, 16 young men, 16 young ladies, two husbands and wives, one married lady. This was the most Pentecostal meeting I ever held.

9. Enoch, Jasper county, T. J. Waldrup; 4 for baptism.

More will follow.

Yours in Christ,  
T. J. MILEY.

## An Announcement.

On behalf of the Home Mission Board, I ask opportunity to announce to the brotherhood that Rev. Dr. B. D. Gray, our Corresponding Secretary, has declined the call extended to him by the First church at Waco,

## Texas.

The call came as a surprise. The church is one of the most important in all our Southland. The Board, while appreciating the wisdom of the church in choosing Dr. Gray as pastor, by unanimous and hearty vote entered its objection to his acceptance.

After prayerful consideration our Secretary decided to abide in the work for which he has shown conspicuous ability and unremitting consecration.

The outlook for Home Missions is most encouraging. We beg the prayers of the brethren that the Board may be Divinely led in pressing forward its ever-enlarging work.

W. W. LANDRUM,  
President.

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well groomed gentleman.  
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Meridian, Miss., Sept. 12, 1906.  
Dear Brother Editor: Bishop  
E. R. Osborne of New Albany,  
Miss., aided Bishop W. B. San-  
sing in a recent protracted meet-  
ing held with the Highland  
church of this city. Never per-  
haps in the history of Meridian  
has an abler series of protracted  
meeting sermons been preached  
than those preached by Bishop  
Osborne. He is in a word a  
great preacher. Those who heard  
him were perfectly charmed.  
The results of the meeting were  
five by experience and baptism,  
seven by letter, the meeting clos-  
ing at wedding heat, the church  
much revived, and \$75.15 handed  
the preacher on leaving. Brother  
Osborne purposes going to the  
Seminary, Louisville, Ky.,  
this fall. He would be willing  
to hold one more protracted  
meeting before going to the Sem-  
inary. Any church in or out  
of Mississippi that would like  
to hear big gospel sermons would  
do well to write to him right  
away and beg him to come and  
spend a week or two with them.  
In one of his sermons while with  
us he crucified, shrouded, cof-  
fined, buried, chained and locked  
the grave of the sinless per-  
fection doctrines, and handed  
the keys over to the Sadducees,  
who do not believe in the doc-  
trine of the resurrection. May  
the Lord spare this great man  
many years to preach His gos-  
pel.

Amen and Amen.  
J. R. FARISH.

Rev. J. G. Murphy.

In view of the fact that our  
beloved pastor, Rev. J. G. Mur-  
phy, has tendered his resigna-  
tion to the Baptist church of  
Silver City, be it

Resolved, That we, the mem-  
bers of said church, feel with

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TILL AFTER IT CURES.  
After it cures you send us  
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never send us anything.  
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Savannah, Georgia.

regret the loss which his resig-  
nation means to us as a church  
and congregation, as a commu-  
nity and town.

We take this means of express-  
ing our heartfelt appreciation of  
his noble work done in our  
midst, of pure consecrated life  
led as he has gone in and out  
before us as an under shep-  
herd.

Resolved, That we profoundly  
regret that he feels it no longer  
expedient to labor with us, and  
that we take this opportunity to  
express to him the appreciation  
and love that we hold for him,  
and the high esteem in which  
we hold his labor of love in the  
Lord.

And though he has gone from  
us, we know that he goes, feel-  
ing it a response to the Mas-  
ter's call, yet it is with sad-  
ness that we yield him up and  
our hearts will follow him with  
a tender and lasting affection  
through the years to come.

Acknowledging his ability and  
consecration, lamenting our loss  
and praying God's richest bless-  
ings upon him, in all his under-  
takings for Christ.

Resolved, That a copy of these  
resolutions be sent to the Bap-  
tist Record for publication.

Done by order of this church.  
This the 9th day of September,  
1906.

MRS. R. T. DAVIS,  
L. K. LAMBERT,  
Committee.

#### Our Meetings.

At Chapel Hill—Began July  
22d. W. F. Yarborough did the  
preaching. The church and the  
neighborhood were delighted  
and greatly benefitted. Condi-  
tions were such that we had to  
close the meeting on the fourth  
day.

At Palestine.—Began Aug.  
5th. W. F. Yarborough preached  
for us five days here. He fed  
the people of God on "The un-  
searchable riches of Christ" and  
led sinners to repentance—four  
joined for baptism and three  
joined by letter; one restored.

At Raymond.—Began Aug.  
12th. J. A. Held of Natchez de-  
lighted us all with his fine ser-  
mons of old gospel truth, which  
brought sinners to Christ and  
caused the church to draw nigh  
to God. Three were baptized  
and several others professed  
faith in Christ.

At Beulah, Brownsville.—We  
had ten days of meetings for this  
church. We closed Aug. 31st.  
Twenty-one joined. Sixteen of  
them were for baptism.

CHAS. L. LEWIS,  
Pastor.

Clinton, Miss.

#### The Popular Opinion.

No failure "Out of several gross of  
Hughes Tonic sold, not a failure has  
been reported. The people here will  
have no other remedy. Sold by Drug-  
gists—50c. and \$1.00 bottles.

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The Baptist Women's Mission-  
ary Training School and Home,  
located in Louisville, Ky., opens  
its third session Oct. 1st. The  
Southern Baptist Theological  
Seminary, where, in accordance  
with the will of the Southern  
Baptist Convention, the Bibli-  
cal training is given to the  
young women who desire to fit  
themselves for Christian service  
at home or in mission fields,  
they can enter later. Let all  
make earnest efforts to be here  
Oct. 1st or a few days earlier.

The Home offers comfort and  
protection to the women stu-  
dents at a cost of \$3.00 a week  
for room and board. Laundry  
and incidentals will vary in ex-  
pense according to the economy  
practiced. The students are all  
earnest, consecrated young wo-  
men, who are willing to sacri-  
fice much, when necessary, to  
learn to do the Master's work.

Mrs. C. M. V. Follette, who  
has done effective Christian  
work in North Carolina, will be  
Superintendent of the Home.  
Miss Julia McIver, of Texas,  
comes as head of the music de-  
partment, leaving a fine posi-  
tion in Baylor College, Texas,  
to help in this work. There are  
no charges for tuition in any of  
the departments.

The Board of Managers are  
relying on the generosity of  
God's people to enable them to  
give these servants of His the  
advantages they need. Appli-  
cations for admittance to the  
Home can be sent to the Presi-  
dent, also money for its sup-  
port. It is hoped that the So-  
cieties will consider this needy  
and important work, and send  
contributions as soon as possi-  
ble to

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600 W. Broadway,  
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home as thousands will testify—no change of  
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covery banishes uric acid from the blood,  
loosens the stiffened joints, purifies the blood,  
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